AND STILL, I RISE WITH SABR

By Hakeemat Babatunde

AND STILL, I RISE WITH SABR

FALLING BACK INTO THE DEEN

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First Edition

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O human being, what has deceived you concerning your Lord, the most Generous?

— Surah Al Infitar (82:6)

*Indeed, this [Qur'an] guidance is clear for whoever **wills** to follow the right way*

— Surah Al Baqarah (2:2)

BEFORE YOU START, did you know?

The strongest believers face the hardest tests. Shaytan does not waste his explosives (*waswasa*) on those weak in faith. He targets those whom Allah ﷻ has made strong, because they have the potential to rise to the highest ranks of believers.

Just as dogs can hear the sound of a dog whistle, which is at a frequency that humans cannot, **Al-Musawwir, The Fashioner**, has designed all of creation with unique abilities specific to each. Humans cannot perceive these frequencies, just as animals perceive colors differently from us. For example, deer see colors in ways we cannot. A tiger's orange coat may blend with its surroundings for the deer, making it hard for the deer to spot danger in the wild.

Similarly, Shaytan whispers to us in ways we perceive as our own thoughts. He can disguise his whispers at a frequency that mimics our inner voice, tempting us to act against Allah ﷻ, causing us to forget that He is **Al-Wakil, The Trustee, The One who handles every affair perfectly**, that He is **Ar-Rahim, The Especially Merciful**, and that He is **At-Tawwāb, The Accepter of Repentance,** and that He loves to forgive. These thoughts are never from Allah ﷻ; negative suggestions do not originate from Him.

Shayṭān cannot force you to sin. His only power is to whisper and deceive, trying to lead you astray even while you are on the straight path. The moment you begin distinguishing your own thoughts from *waswasa* and seek forgiveness sincerely, doors you never imagined could open will open, presented as gifts from **Al-Fattah, The Opener**.

Whenever you notice such intrusive, negative, or discouraging thoughts, remember: **your heart is not your enemy, the whispers come from Shayṭān, while the nafs inclines toward desires, ego, and pride.** Humans are not created to hate themselves or desire to oppose Allah ﷻ. When you sin, **turn your guilt into the fuel for repentance, not self-destruction**. Trust fully in Allah ﷻ, seek refuge in Him, and strengthen your faith through dhikr, prayer, and patience.

"*Say, I seek refuge in the Lord of mankind, the Master of mankind, the God of mankind, from the evil of the whisperer who withdraws*" (Surah An-Nas 114:1-4). Praise be to Allah ﷻ, the Most Merciful, for always being present, guiding us and protecting our hearts.

Now, You May Start…

Chapter 1: The Test Is the Point

Why It's Not About Controlling People. It's About Answering To Allah ﷻ.

You keep asking why.
Why did they change?
Why did they hurt me?
Why didn't it work out after all the effort I put in?
Why does it always seem like I'm the one who cares more?

In those moments, you're not just wondering about them, you're wondering about you.
Am I not good enough?
Did I misread it all?
How long am I supposed to keep giving without receiving?

Here's something we forget in our most vulnerable moments:
The point of this life was never perfect relationships, mutual understanding, or always feeling emotionally safe.
The point was always *the test*.

Allah ﷻ tells us in the Qur'an:

> *"Do the people think that they will be left to say, 'We believe' without being tested?"*
> — Surah Al-'Ankabut (29:2)

Let that sink in.
Being tested is not a side effect of life.
It *is* life.
And it doesn't just come through calamities or global disasters.
It comes through people.

The ones you trust.
The ones you love.
The ones you prayed for.
Even the ones who were supposed to protect you.

People Are a Part of Your Test

Sometimes, we think that if we just do it all right,
Say the right thing,
Give enough,
Be patient enough,
People will stay, or appreciate us, or act right.

But Islam never promised us results with people.
Islam promises **reward with As-Samad, The Eternal Refuge, the One who satisfies every need.**

So when you're standing there feeling broken or betrayed or tired of trying, remember this:
You are not being tested *with* them.
You are being tested with what you will do *because* of them.

Will you still choose sabr when you're exhausted?
Will you hold your tongue when it aches to speak?
Will you choose dignity when all you want is revenge?
Will you let your heart be grounded by **Al-Matin, The Steadfast**, rather than shaken by the actions of people?

This doesn't mean you stay in harm's way.
It doesn't mean you don't set boundaries.
But it does mean you return to the real question:
Not *"Why did this happen to me?"* but *"What does Allah want from me right now?"*

Your Response Is the Real Story

You may not be able to change people.
You may never get closure.
You may not get the apology or the justice you hoped for in this life.
But **Al-Awwal, The First and Eternal,** has always **seen**.

He saw the way you stayed kind when it was hard.
He saw the nights you wept,
The prayers you uttered quietly in the darkness,
The way you carried yourself, even when no one else understood.
And that, **that**, is your real victory.

Not what they did.
But what *you* did in response.

Because this dunya has never been the destination.
It is the classroom.
The exam hall.
The test.

And if you're reading this right now, just know:
You're still in the running.
You're still answering the test.
And you're doing better than you think.

Du'a for the Middle of the Storm

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Rabbanā afrigh ʿalaynā ṣabran wa tawaffanā muslimīn.

"Our Lord, pour upon us patience, and let us die as Muslims [in submission to You]."

— Surah Al-Aʿraf (7:126)

Your Rise Begins With Sabr

The Prophet ﷺ was betrayed,
Not by foes,

But by kin.
Turned away not by strangers,
But by the very hearts
That once called him their own.

Still, he rose.

He did not wear the trial
As his name.
He wore it
As his ascent.

Every cut you've felt,
Every soul that left,
Every silent ache,
It is not just your test,
It is your turning.

Because sometimes,
It is pain that carves
The road back
To *Him*.

And what a mercy
That is.

So don’t be ashamed of your heartbreak,
And don’t hide your grief.
But don’t let it define you, either.

A Real-Life Reflection: The Story of Maryam عليها السلام

Imagine **facing the world alone,**
Carrying a miracle within you,
With **no one to defend you,**
And **no one who truly understands.**

Maryam عليها السلام was **chosen, honoured**, and **protected by Allah ﷻ**,
Yet still, she was **shamed by her people,**
Judged for something she never did.

She didn't explain herself.
She didn't argue back.
She simply **pointed to her newborn child,**
And by the **will of Allah,**
The baby spoke.

"Indeed, I am the servant of Allah. He has given me the Scripture and made me a Prophet."
— Surah Maryam (19:30)

Maryam عليها السلام teaches us that when the world speaks against you,
You don't need to **raise your voice,**
You only need to **raise your trust**.

Because **Al-Mani, The Preventer of Harm,** will always **withhold** what was never meant to reach you,
And **silence what was never meant to define you.**

"The test isn't what they did, it's who you become because of it."

Du'a for Strength in the Test

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Rabbanā afrigh ʿalaynā ṣabran wa thabbit aqdāmanā wansurnā ʿala al-qawmil-kāfirīn.

"Our Lord, pour upon us perseverance, make our steps firm, and grant us victory over the disbelieving people."

— Surah Al-Baqarah (2:250)

Reflection

- What recent challenge or heartbreak have I been resisting or questioning?
- How might this difficulty be a test or a form of mercy from Allah ﷻ, shaping me for something greater?
- In what ways can I surrender my need for control and trust Allah's wisdom more deeply?
- What does rising with sabr mean to me personally in this moment?

Chapter 2: The Release

Let Go with Dignity, Not Ego, and Trust What Allah ﷻ Removed

Sometimes the hardest part isn't what they did.
It's that they *could* do it at all.
That someone you trusted, gave to, prayed for, or depended on could walk away.
Or stay, but change.
Or love you one day, then not love you the next.

You start replaying things in your head...
Maybe if I had said less.
Maybe if I had done more.
Maybe if I had just stayed quiet, or been more understanding, or less emotional.
Maybe then, they wouldn't have left.
Maybe then, they wouldn't have changed.

But here's something you need to know:
If someone could turn that easily,
Al-Haqq, The Absolute Truth, didn't remove loyalty,
He removed your illusion.
You may feel like they slipped through your fingers,
But in truth, **Al-Wakil, The Disposer of Affairs,** pulled them from your hands.

A Real-Life Reflection: Umm Salamah رضي الله عنها

She had already lost so much.
Her husband, her love, her closest companion.
Abu Salamah was not just a righteous man,
He was *her* righteous man.
And now, she had to learn to live without him.

Her heart shattered.
She could not imagine a future with anyone else.

“Who could possibly be better than Abu Salamah?”
She meant it.

But in her grief, the Prophet ﷺ taught her a du’a:

“Allāhumma ajirnī fī muṣībatī
wa akhlif lī khayran minhā.”
“O Allah, reward me for my affliction
and replace it with something better.”
— Sahih Muslim, Hadith 918a; Book 11, Hadith 4 — English: Book 4, Hadith 1999

She repeated it,
Still not believing there could be anyone better.
Still aching with loss.

And yet…
Allah ﷻ responded.

He gave her someone better.
Not just any man,
But Prophet Muhammad ﷺ himself.

What she thought was the end of her joy,
Became the **beginning of the greatest honour**.

Because sometimes,
When **Al-Muqaddim, The One who brings forward at the perfect time,** removes,
It’s not to hurt you.
It’s to make **space for something better.**

And that, too,
Is His mercy.

Allah ﷻ says in the Qur’an:

> *“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*
> — Surah Al-Baqarah (2:216)

When Allah Removes, He Protects

We cry over people who are no longer meant to walk with us.
We beg for friendships and love that would have pulled us away from our purpose.
We feel abandoned when, in reality, **we were being rescued.**

There's a powerful reminder in the story of **Musa** عليه السلام when Khidr breaks the boat that appeared perfect and useful, but had danger ahead.
It looked like damage.
But it was protection.
It looked like loss.
But it was divine love.

Sometimes, when people leave,
Al-Hafiz, The Preserver, is doing the same for you.
He's **protecting** you from the unseen.
He's clearing space in your life, even if it feels like ripping.
He's teaching you that **closure doesn't come from people. It comes from Him.**

Du'a for the Middle of the Storm

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

Allahumma raḥmataka arjū, fa lā takilnī ilā nafsī ṭarfata ʻayn, wa aṣliḥ lī shaʼnī kullah, lā ilāha illā anta.

"O Allah, it is Your mercy that I hope for, so do not leave me to myself even for the blink of an eye, and rectify all of my affairs. There is no deity except You."

— Sunan Abi Dawud, Hadith 5090; Book 43, Hadith 318 — English: Book 42, Hadith 5071

So yes, it hurts when people change.
It hurts when they stop choosing you.

But their absence might be the answer to a du'a you once made.
For something better, something real, something lasting.
You just didn't know what **Al-Khafid, The Abaser,** would **lower or remove** to make space for what is meant for you.

Let Them, But Not With Bitterness

You don't have to curse those who left.
You don't have to chase their version of the story.
You don't have to carry the weight of their misunderstanding.

Let them go.
Let them talk.
Let them rewrite the narrative.
Let them misunderstand you if they need to.

But **let them go with dignity, not ego.**
Let them go with a heart that **trusts Al-Qahhar, The Dominant Over All,** more than it longs for clarity or closure from people.

Your rizq, your peace, your worth; none of it was ever in their hands.

"Letting go for Al-Alim, The All-Knowing, isn't giving up; it's surrendering to what He knows is better."

And if it truly was good for your dunya and *akhirah,*
Nothing could've made it slip away.
But if it wasn't, then no amount of begging could've made it stay.

You Don't Need What Allah ﷻ Took Away

Maybe it felt like betrayal.
Maybe it was abandonment.
Maybe it wasn't loud. Just *slow distancing* that broke your heart in a silent, aching way.

But even then, **you didn't lose.**
You were being *redirected*.
You were being *refined*.
You were being *returned* to the only One who never leaves.

The Prophet ﷺ said:

> *"Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better for you."*
> — Musnad Aḥmad 23074. Sahih (authentic) according to Al-Arna'ut

So if you had to let go of someone, or if they let go of you, do not think it was pointless.

If you kept **adab**,
If you kept **sabr**,
If you handed your heartbreak to **Al-Jabbar, The Restorer,** instead of handing it back in revenge…
You've already won.

You're not waiting on their return.
You're waiting on **Al-Mu'akhkhir, The Postponer,** to bring what is better at the right time**.**

Du’a for Letting Go

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana lā tuzigh qulūbanā ba‘da idh hadaytanā wa hab lanā min ladunka raḥmah, innaka anta al-Wahhāb.

“Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. You are indeed the Giver of all bounties.”

— Surah Al Imran (3:8)

Reflection

- Who or what am I still holding onto, even though it may be time to let go?
- What lesson might Allah ﷻ be teaching me through this separation or change?
- What would trusting Allah ﷻ more deeply with this loss look like in action?
- How can I shift from letting go with ego to letting go with dignity?

Chapter 3: Your Return

Reclaiming Yourself Through Intention, Ownership, and Tawakkul

You've given so much,
Your time, your heart, your energy,
Sometimes, beyond what felt healthy.
Sometimes, to people who couldn't see it,
Didn't appreciate it, or didn't deserve it.

But what about you?
When did you last give yourself permission
To **own your story?**
To **choose what to keep,**
What to heal,
And **what to leave behind?**

Reclaiming yourself is not selfish.
It's **necessary**.
It's how you **live with purpose.**

Because true strength comes when you say:
This is mine.
My feelings.
My boundaries.
My dreams.
My connection with Al-Wali, The Guardian and Protector.

Allah ﷻ says in the Qur'an:

> *"And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."*
> — Surah Al-Baqarah (2:186)

You do your part, every day
You make **du'a,** without fail
You take **action,** step by step

You set **boundaries,** firmly and consistently
And then you trust **Al-Hakim**, **The All-Wise**, to respond.

This is ***tawakkul*** in action.

Du’a for Ownership and Trust

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

Rabbi a‘ūdhu bika min hamazāti ash-shayāṭīn, wa a‘ūdhu bika rabbi an yaḥḍurūn.

“My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, that they [even] come near me.”

— Surah Al-Mu’minun (23:97-98)

Owning your path doesn’t mean doing it all alone.
It means walking confidently,
With your eyes on **Al-Hadi**, **The Guide,**
Knowing He is both **your guide** and **your support.**

A Real-Life Reflection: The Story of Prophet Yusuf عليه السلام

Imagine being **betrayed by your own brothers,**
Sold into slavery,
Falsely accused,
And **imprisoned unjustly.**

Yet, **Prophet Yusuf عليه السلام** never lost sight of who he was and who **Al-Hasib, The Reckoner,** is.
He **owned his intentions**, remained **patient**,
and **trusted Al-Wahhab, The Giver of Gifts,** through every trial.
He didn't let his pain define him,
He chose to rise through it.

When he was finally elevated to a position of great power, he said:
"No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."
— Surah Yusuf (12:92)

Despite everything, he chose **mercy and trust over bitterness.**

"You reclaim your power not by controlling others, but by mastering your own heart through intention, patience and trust in Al-Mu'min, The Giver of Iman and Security."

Du'a for Reclaiming Self and Trusting Allah

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Hasbiyallahu la ilaha illa Huwa, 'alayhi tawakkaltu wa Huwa Rabbul 'Arshil 'Azim.

"Allah is Sufficient for me; there is no deity worthy of worship except Him. In Him I put my trust, and He is the Lord of the Mighty Throne."

— Surah At-Tawbah (9:129)

Reflection

- Where in my life do I need to take ownership of my feelings, my boundaries, or my dreams?
- How can I strike a balance between taking action and trusting Allah's wisdom?
- What intentions do I need to purify today?
- In what ways can I surrender outcomes to Allah ﷻ but own my efforts?

Chapter 4: When They Talk

Ghibah, Misunderstanding, and Choosing Silence Over Spite

It's not always **betrayal** or **abandonment** that hurts.
Sometimes, it's just the *echo of your name* in rooms you never entered.
The sting of *words you never said* being repeated with your face attached.
The ache of knowing your story is being told by people who don't know the whole of it.

They talk.
And it hurts.
Not just because they misunderstood you, but because they *never cared to ask*.

You might be tempted to explain.
To defend.
To correct every false narrative and chase every twisted version of your name.
But here's something you need to know:

As-Salam, The Source of Peace, knows.
And when He ﷻ knows, that is more than enough.

What They Say Doesn't Define You

People will talk about what they think you did, or didn't do.
They'll twist your **silence** into guilt,
Your **boundaries** into arrogance,
Your **gentleness** into weakness,
But their words aren't the *Book* you're being judged by.
And their approval was *never* your lifeline.

What they say doesn't shape your worth
Your **Taqwa** does.
Your **patience** does.
Your **ability to let Al-Jalil, The Majestic, speak for you… does.**

Real-Life Reflection: Aisha رضي الله عنها

After returning from an expedition, **Aisha** رضي الله عنها was accidentally left behind.
She was later escorted safely back to Madinah by a male companion,
And people began to talk.
Accusations flew. **Ghibah** and slander spread.
She was devastated.

Upon hearing the slander,
She sought permission to visit her parents to confirm what was being said.
Then, overwhelmed by grief, she wept continuously,
So intensely that she later said she feared her liver would tear apart from the pain.

When the Prophet ﷺ visited her during that moment,
He testified to the Oneness of **Allah** ﷻ and said,
"If you are innocent, **Allah** will acquit you.
But if you have committed a sin, then repent and seek His forgiveness."

She stopped crying.
She turned to her parents, hoping they would speak on her behalf,
But they said they didn't know what to say.

So she responded:
"Should I say I am innocent, and Allah knows I am, you won't believe me.
And if I admit something I have not done, you will believe it.
I can only say what the father of Yusuf said:
'So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.'"
— Surah Yusuf (12:18)

She then turned away and lay down to rest, and after a while, **Revelation descended.**
Verses were revealed in *Surah An-Nur,* declaring her complete innocence,
Praising her purity,
And exposing the falsehood of those who spread the slander.

Through the pain, she remained composed.
Through the injustice, she held onto faith.
Her dignity remained intact,
Because she trusted **An-Nasir, The Helper,** more than she feared people's lies.

The Weight of Their Words Is Not Yours to Carry

You don't have to answer everything they say.
You don't have to fight for a version of yourself they may never believe in.
Let **Ash-Shahid, The Witness**, be *your* Witness.
Let your character speak for you.

The Prophet ﷺ said:

> *"Whoever believes in Allah and the Last Day, let him speak good or remain silent."*
> — Sahih al-Bukhari, Hadith 6018; Book 78, Hadith 49 — English: Vol. 8, Book 73, Hadith 47

Choosing silence isn't being weak.
It's **strength wrapped in sabr.**
It's **surrender** to a Judge who never misinterprets,
Who never forgets,
And who never lets wrong go unaccounted for.

Du’a for the Pain of Misunderstanding

مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكِ يُشَاكُهُ، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

Mā yuṣību al-mu’min min naṣabin wa lā waṣabin wa lā hammin wa lā ḥazanin wa lā adhā wa lā ghammin ḥattā ash-shawki yushākuhu, illā kaffara Allahu bihā min khaṭāyāhu.

“No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.”

— Sahih al-Bukhari, Hadiths 5641, 5642; Book 75, Hadith 2 — English: Vol. 7, Book 70, Hadith 545

Don’t Speak Just to Be Heard, Speak When You’re Answering to As-Sami, The All-Hearing

There will be moments when silence costs you your pride.
When the lie is loud, and your restraint is louder.

But **Al-Kabir, The Greatest, sees.**
And that’s not **silence**, that’s ***sabr***.
That’s ***tawakkul***.
That’s an answer that **echoes in the heavens**, even if earth never hears it.

You’re not required to be understood.
Only to be *sincere*.
You’re not required to explain.
Only to *remain upright*.

"If their words weigh heavy, let your silence weigh heavier on the scale with Al-Adl, The Utterly Just."

Du'a for Resisting Ghibah and Seeking Dignity

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـٰشِعُونَ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ

Qad aflaha al-mu'minūn Alladhīna hum fī ṣalātihim khāshi'ūn Wa alladhīna hum 'ani al-laghwi mu'riḍūn

"Certainly will the believers have succeeded: Those who are during their prayer humbly submissive, And those who turn away from ill speech."

— Surah Al-Mu'minun (23:1-3)

Reflection

- What conversations about me am I trying to control, and why?
- How can I choose Allah's ﷻ justice over my own ego's revenge?
- When have I misunderstood someone, and how can I seek forgiveness for it?
- What does *sabr* look like when I'm misrepresented?

Chapter 5: When They Disappoint

Dealing with Letdowns Through Qadar, Not Bitterness

Sometimes, the wound isn't **betrayal,**
It's **disappointment.**
The friend who wasn't there when you needed them most.
The person you rooted for,
Who never clapped for you.
The one who said, "I'm different",
But acted just like the rest.

And it doesn't just hurt because they failed you.
It hurts because you thought they wouldn't.
You expected more.
Maybe because you gave more.
Maybe because you believed their words.
Maybe because your heart was too soft to imagine they'd ever forget you.

But here's what life will teach you:
People will disappoint you,
Not always because they're bad,
But because they're human.

It Was Written, Even This

There is nothing you experience that didn't pass through the Will of **Al-Qadir, The Omnipotent**.
Not a word spoken.
Not a silence held.
Not a door closed.
Qadar doesn't mean it *had* to happen the way it did,
It means it *was allowed to*,

And that **Al-Lateef, The Subtle One**, will bring good *through* it… even when it hurts.

Allah ﷻ reminds us in the Qur'an:

> *"And whoever puts their trust in Allah, then He [alone] is sufficient for them. Indeed, Allah achieves His will. Allah has already set a destiny for everything."*
> — Surah At-Talaq (65:3)

So maybe you weren't supposed to get that apology.
Maybe their loyalty wasn't meant to last.
Maybe their absence made room for your healing.
Al-Qabid, The Withholder, knew what you didn't.
And He always does.

Real-Life Reflection: The Prophet ﷺ and the People of Ṭā'if

Imagine walking miles to invite people to Islam,
Only to be mocked, rejected, and violently driven out.
This is what the Prophet ﷺ faced in **Ṭā'if**.
His sandals were soaked with blood.
His heart was heavy, not just from pain,
But from the heartbreak of being turned away from delivering mercy.

And still, when the Angel of the Mountains came to him with permission to crush those people,
He ﷺ said:

> *"No, rather I hope that Allah will bring from their descendants people who will worship Him alone, without associating any partners with Him."*
>
> — Sahih al-Bukhari, Hadith 3231; Book 59, Hadith 42 —
> English: Vol. 4, Book 54, Hadith 454

He chose mercy.
He chose sabr.
He chose a vision beyond the pain.

And later, the children of those same people became Muslims.

Bitterness Only Makes the Wound Last Longer

You're allowed to be sad.
You're allowed to grieve what someone wasn't.
But don't pitch a tent in the land of **resentment**.
Don't give someone's mistake power over your joy.
Don't let a chapter you didn't choose become the whole book.

Because bitterness is not strength,
It is surrender…
A quiet defeat of the soul.
The harder *jihad* is not against them,
But against yourself.
Against the whispers that say, "Stay angry."
Against the urge to replay their words until they scar.
Against the self that clings to wounds… as if they were **safety itself.**

You don't heal by replaying what they said,
You heal by remembering what **Al-Khabir, The All-Aware**, says.
And when people fall short,
It's your chance to rise.
Not for them…
But for Al-Hayy, The Ever-living.

Yusuf (AS) saw his time in the well and in prison as a kindness from Allah.
He reframed his past in the light of Allah's wisdom.
He made peace with his traumas while imprisoned.
And as he invited the two men, he said: *"My Lord is Al-Lateef."*

Do not shy away from the fears that linger in the dark.
Meet them with trust, and let Allah turn them into your strength.

Du’a for Disappointment in People

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana ẓalamnā anfusana wa in lam taghfir lanā wa tarḥamnā lanakūnanna min al-khāsirīn.

“Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”

— Surah Al-A’raf (7:23)

The Wisdom Behind Every Letdown

Some people are written into your story
Just long enough to **teach you a lesson,**
Then they're written out.

That’s not cruelty,
That’s **divine protection.**

So don’t chase what **Al-Wadud, The Most Loving,** removed.
Don’t curse what was meant to wake you up.
Let go with **grace.**
Let go with **sabr.**

And remember this:
You’re not losing people.
You’re being **redirected to Him.**

Place your trust in Him, and let all human shortcomings remind you of His perfection.

"The one who disappointed you was never your source, An-Nafi, The Benefactor, always was, and always will be."

Reflection

- Who disappointed me recently, and what was I expecting from them that I should've been seeking from Allah ﷻ?
- Have I become bitter over something I could've given to Allah ﷻ in du'a?
- How can I let go of needing validation from people who can't even carry their own hearts?

Du'a for Trusting Qadar When People Let You Down

عَجِيبٌ أَمْرُ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ

'Ajībun amru'l-mu'mini inna amrahu kullahu lahu khayrun wa laysa dhalika li'ahadin illa lil-mu'min. In asabat'hu sarra'u shakar fa kāna khayran lahu wa in asabat'hu darrā'u ṣabara fa kāna khayran lahu.

"Amazing is the affair of the believer, verily all of his affairs are good, and this is not for anyone except the believer. If something good happens to him, he is grateful, and that is good for him. If something bad happens to him, he is patient, and that is good for him."

— Sahih Muslim, Hadith 2999; Book 55, Hadith 82 — English: Book 42, Hadith 7138

Chapter 6: Parents, Children & Boundaries in Islam

How to Honour Without Hurting Yourself

Some of the most **complicated pain** comes from the people we love most.
And sometimes, the **heaviest tests** are not with strangers,
But in the walls of our own homes.

You want to be dutiful.
You want to **honour your parents.**
You want to be a **good daughter** or **son**.
But you also feel silenced.
You feel invisible.
You feel guilty… for just wanting to breathe.

Islam commands us to honour our parents.
To obey them with ihsan.
To serve them in **love**, not resentment.
But it does not ask us to **erase ourselves**.
It does not ask us to stay where we are being harmed.
Or to confuse **abuse** with **sabr**.

Reflect on these verses:

> *"And We have commanded man to [honour] their parents… But if they pressure you to associate with Me that of which you have no knowledge, do not obey them but accompany them in this world courteously…"*
> — Surah Luqman (31:14–15)

Even when **Al-Khaliq, The Creator,** tells us not to obey,
He still tells us to accompany with **kindness.**

This is the balance Islam teaches:
Boundaries, with birr.

Obedience, not at the cost of tawheed or personal safety.
Kindness, not codependence.

A Real-Life Reflection: Abu Hurairah رضي الله عنه

Abu Hurairah رضي الله عنه once pleaded with his mother to accept Islam.
She refused and even spoke ill of the Prophet ﷺ.
He didn't respond with anger.
He went to the Prophet ﷺ in **tears**, asking for his du'a.
The Prophet ﷺ made du'a for his mother's **guidance**,
And shortly after, she **embraced Islam.**

Abu Hurairah didn't **cut her off.**
He didn't **curse her.**
He stayed soft, even in pain.
But he also turned to the Messenger ﷺ **for support**
And to **Al-Muhaymin, The Overseer,** for the change he could not force.

Birr al-Wālidayn

To serve them is not a burden, but a bridge to Jannah.
It is no coincidence that **Allah ﷻ mentions our parents alongside Himself** in *Surah Luqman (31:14)*, *Surah An-Nisa (4:36)*, and *Surah Al-Isra (17:23)*.
So many times He reminds us,
That after Him, no one is more deserving of our honour than them.

To lower your wing of mercy before them,
Is to polish the mirror of your soul.
Birr al-Wālidayn is not only in grand gestures,
But in the quiet patience of listening,
The softness of your reply,
The prayer whispered for them when they do not hear.

Even when their hands grow weak,
And their memory falters,

Their duʿāʾ for you ascends,
Sharper than any arrow, straighter than any path.

And perhaps,
The key to the doors you long for in your life,
Lies in the smile you return to them,
The sigh you withhold,
The service you give without being asked.

The Balance Between Sabr and Self-Respect

You can **honour** your parents without always agreeing with them.
You can **love** your children and still hold them **accountable.**
You can say ***no*** **with adab.**
You can disagree without **dishonour.**
And sometimes, **distance *is* adab**, when nearness would cause *fitnah*.

You are not **sinful** for needing space.
You are not **rebellious** for drawing limits.
And you are not **ungrateful** for protecting your sanity.

Du’a for Navigating Family with Wisdom

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Lā yukallifu llāhu nafsan illā wusʿahā

“Allah does not burden a soul beyond that it can bear…”

— Surah Al-Baqarah (2:286)

You can **honour** without agreeing.
You can **serve** without sacrificing all of yourself.
And you can **protect your nafs** while still praying for theirs.

Birr Is Not Blindness

Islam does not **condone abuse**, even from a parent.
The Prophet ﷺ never taught us to endure **injustice without voice.**
Yes, *patience.*
Yes, *good character.*
Yes, *gentleness in response.*
But not **self-erasure.**
Not **silence in the face of cruelty.**

Even the best of us struggled with family.
Ibrahim عليه السلام had to separate from his father for the sake of his faith.
Luqman taught his son with wisdom and boundaries.
The Prophet ﷺ faced hurt from uncles, cousins, and his own tribe.
Yet he never lost his **gentleness**
Or his **firmness**.

Du’a for Family Healing

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Rabbana hab lana min azwajina wa dhurriyyatina qurrata a‘yunin waj‘alna lil-muttaqina imama.

“Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”

— Surah Al-Furqan (25:74)

Reflection

- What does honouring look like in my current relationship with my parents/children?
- Where do I need clearer boundaries, and how can I express them with adab?
- Am I confusing sabr with silence in situations that require truth?
- What would a balanced relationship, rooted in Islam, look like for my family?

"In Islam, honouring parents is a command, but erasing yourself is not."

Chapter 7: Workplace & Ambitions with Taqwa

How to Grow in Dunya Without Shrinking in Deen

You were not created merely to **survive.**
You were created to **serve**
And to **strive with purpose.**
To use your **gifts.**
To build with **excellence.**
To show up, not just for a paycheck;
But **for the sake of Al-Malik, The King and Owner of Dominion.**

It's not **haram** to want success.
It's not **arrogant** to pursue excellence.
But for the believer, ambition comes with a compass: **Taqwa.**

Not everything that glitters is worth the sacrifice.
And not every open door is a door of **khayr.**
So we **plan.**
We **move.**
We **show up.**
And through it all, we turn to **Ar-Rashid, The Guide to the Right Path**, asking Him to steer our steps.

Allah ﷻ tells us in the Qur'an:

> *"And say, 'Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers…'"*
> — Surah At-Tawbah (9:105)

You're not working for the **applause.**
You're not building for the **dunya** alone**.**
You're striving for the **sight of Al-Halim, The Most Forebearing.**
For **ihsan** in what you do,

And in *why* you do it.

A Real-Life Reflection: Abdur-Rahman ibn Awf رضي الله عنه

When **Abdur-Rahman ibn Awf,** a companion of the Prophet ﷺ, migrated to Madinah, he had nothing.
He left behind all his wealth in Makkah, **for the sake of Al-Mutakabbir, The Supreme.**
But he didn't let loss paralyze him.
He turned to his new brother in Islam and said,

"Show me the marketplace."

He **worked**. He **traded**. He **grew.**
And he became one of the **wealthiest companions.**
Yet he stayed **humble, generous,**
And deeply connected to the **akhirah.**
He once gave away an **entire caravan of goods** for the sake of **Al-Basit, The Expander**.

His **ambition** was alive, but it never overpowered his **taqwa.**

Work Diligently, But Stay Anchored

Pursuing your goals does not mean **compromising your values.**
You can **network** without backbiting.
You can **apply yourself without arrogance.**
You can grow your **platform,**
Your **business,**
Your **career,**
Without losing your soul.

Ambition isn't the enemy.
Ego is.
Neglect is.
Choosing the dunya over salah is.
Choosing clout over character is.

And this is where the greatest *jihad* lies.
Not in working late,
Not in chasing deadlines,
But in the struggle against your own self.
Against the whisper that says, “Delay prayer just this once.”
Against the urge to silence your deen for the sake of your dunya.
Against the hunger for recognition that forgets Who truly provides.

The believer doesn’t stop **striving.**
But they strive for something **bigger.**
They remember ***why*** they started.
And ***Who*** they ultimately answer to.

Du’a for Working with Purpose and Barakah

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

Rabbi ishrah lī ṣadrī, wa yassir lī amrī, waḥlul ‘uqdatam min lisānī, yafqahū qawlī.

"My Lord, expand for me my breast [with assurance], and ease for me my task, and untie the knot from my tongue that they may understand my speech."

— Surah Ta-Ha (20:25-28)

Balance is Barakah

The Prophet ﷺ said:

> *“The strong believer is better and more beloved to Allah than the weak believer, though there is good in both…”*

— Sunan Ibn Majah, Hadith 79; Introduction, Hadith 79 —
English: Vol. 1, Book 1, Hadith 79

Your strength matters.
Your contribution matters.
Your ideas, your voice, your work… it all matters.
So don't shrink.
Don't self-sabotage in the name of false humility.
But don't climb so high that you forget **Who holds the sky.**

Reflection

- Where have I let dunya distract me from my deen?
- What does taqwa look like in my field or workplace?
- Am I pursuing my goals with trust in Allah ﷻ or with fear of missing out?
- How can I realign my ambition with the pleasure of Allah ﷻ?

"Taqwa is not the absence of ambition, it's the presence of direction."

Chapter 8: Self-Worth in a Deen-Centered Life

You Were Enough Before They Approved of You

Your **worth was never in their hands.**
Not in how much they *applauded* you.
Not in who *accepted* you.
Not even in who *stayed*.

You were always enough, because your soul was shaped by the **One who never makes mistakes.**
You are *not* a glitch in the system.
You are also *not* a burden.
You are a soul with **purpose.**
You are a **believer**, and that is already a **badge of honour.**

Allah ﷻ says to us in the Qur'an:

> *"Indeed, the most noble of you in the sight of Allah is the most righteous of you."*
> — Surah Al-Hujurat (49:13)

Not the richest.
Not the most popular.
Not the one with the most likes or perfect skin.
Taqwa.
That's the standard.
And you already have **access** to it... No approval needed.

A Real-Life Reflection: Bilal Ibn Rabah رضي الله عنه

He was a former slave, a Black man in a society that once dehumanized him.
But **Islam gave him a status no chain could touch.**
He was the **first mu'adhin.**
He was one of the closest companions of the Prophet ﷺ.

And when others made offensive comments about his background, the Prophet ﷺ reminded them:

> *"You are a man in whom there is still some ignorance."*
> Your **value** is not in **colour, class**, or **career.**
> Your value is in **who you are to Al-Muhyi, The Giver of Life**.

[Read This Slowly]

The one who **ghosted** you didn't define you.
The job you didn't get didn't determine your worth.
The *social media numbers* didn't measure your purpose.
The rejection didn't erase your **rizq.**

Al-Wajid, The Perceiver, chose you for Islam.
He chose you to **wake up today.**
He chose you to still have **faith.**

You are *enough.*
Not because the world said so.
But because you belong to the One who said:

> *"Verily, in the remembrance of Allah do hearts find comfort."*
> — Surah Ar-Ra'd (13:28)

Du'a for Remembering Your Worth through Allah

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

'Wa 'ibādu'r-Raḥmān alladhīna yamshūna 'alā al-arḍi hawnan wa idhā khāṭabahumu'l-jāhilūna qālū salāmā

"And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them [harshly], they only respond with peace."

— Surah Al-Furqan (25:63)

You Don’t Need to Be Perfect to Be Loved by Al-Afuw, The Pardoner

You just need to **keep returning** to Him.
Your value doesn’t increase with *follower*s or decrease with *mistakes*.
The **real success** is when your **soul is at peace**, not your résumé.

Reflection

- When did I last equate my worth with something temporary?
- What would it look like to truly root my identity in being a servant of Allah?
- Who am I trying to impress more than I try to please my Creator?

“The moment you stop seeking their approval is the moment your soul can finally exhale.”

Chapter 9: Tests, Trauma, and Taqdeer

Healing with Faith When the Pain Won't Explain Itself

Not every test will come as a result of previous actions.
Not every pain will come with a conclusion.
And not every scar will fade the way you prayed it would.

But that doesn't mean **Al-Batin, The Hidden One**, wasn't present.
It doesn't mean your du'a went unheard.
And it certainly doesn't mean the test was pointless.

Sometimes, the test *is* the answer.
Sometimes, the heartbreak is the mercy.
Sometimes, As-Sabur, The Patient, is healing you in ways the world cannot understand.

Qur'anic Reflection:

> *"...And We will surely test you with something of fear and hunger and loss of wealth, lives, and fruits, but give good tidings to the patient."*
> — Surah Al-Baqarah (2:155)

You don't have to like it.
You just have to trust the *One* who allowed it.
Even if it broke you, it didn't break His plan for you.

A Real-Life Reflection: Umm Ayman (Barakah) رضي الله عنها

She was a woman who witnessed immense loss.
She buried the Prophet ﷺ with her own hands.
She lost her husband. She endured hardship upon hardship.

But she never doubted **Al-Muta'ali, The Self-Exalted**.

She was the woman the Prophet ﷺ called **“my mother after my mother.”**
Her pain didn’t define her,
Her **faith** did.

She stood tall with **sabr**, and the Prophet ﷺ said about her:
“He who wishes to marry a woman who will be among the residents of Paradise, should marry Umm Ayman.”

Your trials can become your elevation.

Du’a for when you’re healing

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ

Allāhumma innī as’aluka al-‘afwa wa’l-‘āfiyata fī’d-dunyā wa’l-ākhirah.

“O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter.”

— Sunan Ibn Majah, Hadith 3871; Book 34, Hadith 45 — English: Vol. 5, Book 34, Hadith 3871

[Read This Slowly]

You are not weak for feeling.
You are not faithless for grieving.
Even *Ya’qub* عليه السلام cried until his eyes turned white with sorrow.

Healing with *Islam* doesn’t mean pretending it didn’t hurt.
It means saying:
“It hurt, and I still choose Al-Bari, The Originator.”

The Jihad of the Heart

Sometimes the hardest battle isn't visible.
It's not the test itself, nor the loss, nor the scar.
It's the struggle inside your soul.
The fight against despair.
The fight against bitterness.
The fight against the voice that whispers, "Why me?"

This is *jihad an-nafs*, the striving of the self,
The silent war where your sobs become your strength,
Where patience becomes your armor,
And trust in Allah ﷻ becomes your victory.

Even when the pain doesn't make sense,
Even when the world has no answers,
You are waging a battle for your heart,
And every tear, every sigh, every murmured du'a is recorded as triumph.

"When you trust that nothing escapes His plan, your heart can begin to heal, even when the why is still unclear."

Reflection

- What has been the hardest part of trusting Allah's qadar in my life?
- Can I think of a past test that ended up being a mercy later?
- What part of me still needs healing, and how can I invite Allah into that process?

Chapter 10: Interviews, Rizq & Tawakkul

Showing Up with Effort, and Letting Allah Write the Outcome

You studied.
You rewrote your resume.
You asked **Al-Mujib, The Responsive**, in sujood.
You dressed intentionally.
You rehearsed what you'd say if they asked, "*Why should we hire you?*"
But deep down, you know:
This moment is about more than just landing a job.
This is about your *rizq*, your path, your place in this season, and most importantly, your *tawakkul*.

Sometimes, the weight of an interview isn't the questions; it's the hope.
You want this to be your chance.
You want this door to open.
And when you care so much, it's hard not to spiral.
What if I mess it up?
What if I don't impress them?
What if they choose someone else?

But here's the truth you need to hold on to:
You were never going to "secure" what wasn't written for you.
And you can't "miss" what was already written with your name on it.

Allah ﷻ reminds us in the Qur'an:

> "*...And upon Allah let the believers rely.*"
> — Surah Ibrahim (14:11)

Al-Raqib, The Watchful, doesn't **expect** you to impress people,
He asks you to show up with **effort, adab, and tawakkul**.

That's what suffices.

He opens the right door,
At the right *time,*

In the right *way,*

Even if you fumble your words.
Even if they never call back.

The Interview Is a Test, Not Just a Transaction

Al-Majid, The Magnificent, might not be watching *how well* you answer,
But *why* you showed up.

Did you place your trust in the interviewer, or in the One who created them?
Did you make the outcome your idol, or your du'a your compass?

Every interview is a reminder to detach from *creation* and return to the *Creator*.
Because the job is never the source.
It's just a means.
The real Provider? **Always Ar-Razzaq, The Ever-Providing**.

Du'a Before an Interview

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Rabbana ātinā min ladunka raḥmatan wa hayyi' lanā min amrinā rashadā

"Our Lord, grant us mercy from Yourself and provide for us right guidance in our affair."

— Surah Al-Kahf (18:10)

The Door You Long For Might Not Be The Door You Need

Sometimes what feels like a loss
Is really a divine detour.
The door you thought was your destiny
Was only a stepping stone.
Trust that **Al-Azeez, The Almighty**, arranges with wisdom greater than your wants.
Because what He's preparing for you
Is better than what you imagine.

Real-Life Reflection: Prophet Musa ﷺ at the Well of Madyan

By a well in Madyan, strangers drew,
Their flocks drank deep as the waters flew.
Two women stood, their gaze kept low,
Too shy to push where the strong men go.

He asked, *"What keeps you standing here?"*
They spoke of their father, old and dear,
And how they'd wait till the men were gone,
For modest hearts don't push or pawn.

So Musa stepped, with quiet might,
And drew their flocks clear water's light.
No pay he sought, no name to share,
Just service done with gentle care.

Beneath the shade, his heart sighed deep,
"My Lord, I am in need...", no pride to keep.
No list of wants, no grand display,
Just trust in Him, the only way.

And what came next? A home to rest,
A righteous wife, a work well-blessed.

For one small act, sincere and true,
Became the start of something new.

Your rizq doesn't depend on your interview. It depends on your ihtiyaar, ikhlas, and the mercy of Ar-Rahman, The Most Merciful.

Reflection

- Do I see interviews as a form of ibadah, a moment of trust in Allah ﷻ, or just a worldly test?
- Am I overly attached to this specific opportunity, or open to the better that Allah ﷻ may send?
- What would it look like to trust Allah ﷻ with my *rizq,* practically, emotionally, and spiritually?

Du'a for Releasing Outcome and Trusting Allah

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

Allahumma innī aʿūdhu bika minal hammi wal-ḥazan, wa aʿūdhu bika minal ʿajzi wal-kasal, wa aʿūdhu bika minal jubni wal-bukhl, wa aʿūdhu bika min ghalabatid-dayn wa qahrir-rijāl.

"O Allah, I seek refuge in You from anxiety and sorrow, weakness and laziness, cowardice and miserliness, and from the burden of debts and from being overpowered by men."

— Sahih al-Bukhari, Hadith 6369; Book 80, Hadith 66 — English: Vol. 8, Book 75, Hadith 380

Chapter 11: Du’a + Action

Planning Like It Depends on You, Trusting Like It Depends on Him

You have lamented. You have sought Him.
Now, take a step.

Du’a is not just a whisper into the heavens,
It’s a declaration of your hope.
And **action?**
That’s the *echo* of that hope in your life.

Tawakkul isn’t passive.
It’s not sitting still, hoping **Az-Zahir, The Manifest**, will move your feet.
It’s *walking,* even while your knees shake,
Because you believe **He’s holding your path.**

Your reliance on **Ar-Rabb, The Lord**, isn’t separate from your effort.
It’s what fuels it.
You plan with clarity and faith, then you say:
“Ya Al-Muqit, The Maintainer, the outcome is Yours.”

Qur’anic Reflection:

> *“And when you have decided, then put your trust in Allah.*
> *Indeed, Allah loves those who trust in Him.”*
> — Surah Al Imran (3:159)

Tawakkul doesn’t mean you never feel unsure.
It means not letting your feelings control you,
And still turning to Him.

A Real-Life Reflection: The Battle of Badr

The Muslims were **outnumbered, out-armed**, and **out-resourced.**
But they did **not** sit still waiting for a miracle.
They prepared. They planned.
And then they made *du'a like their lives depended on i*t, because they did.

The Prophet ﷺ lifted his hands so high in du'a
That his cloak slipped from his shoulders.
And when the help of **Al-Qawiyy, The All-Strong**, arrived, it was a reminder:
"Victory comes only from Allah."
— Surah Al-Anfal (8:10)

It wasn't just the battle,
It was the balance.
Effort + Sincerity + Tawakkul.

Du'a for Action-Filled Trust

رَبِّ زِدْنِي عِلْمًا

Rabbi zidnī ʿilman

My Lord, increase me in knowledge

— Surah Taha 20:114

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

Wa jaʿal lī lisāna ṣidqin fil-ākhirīn.

And bless me with honourable mention among later generations.

— Surah Ash-Shu'ara 26:84

"You are not responsible for the result, only the sincerity behind your striving."

Reflection

- Where am I waiting on Allah to act, but not doing my part?
- How can I better align my du'a with action?
- What does sincere tawakkul look like for me right now?

Chapter 12: Reflections, Exercises, & Journaling Prompts

Turn Insight Into Practice, and Pain Into Purpose

You've read, paused, highlighted, and maybe even cried.
You nodded when the words felt like yours.
You softly spoke "Ameen" between the lines.
Now, it's time to carry these *insights* into your own story.

This chapter isn't about more knowledge; it's about ***becoming***.
More **sabr.**
More **tawakkul.**
More **trust in Allah ﷻ.**
More **you**, the you **Allah** ﷻ always knew you could become.

Self-Reflection Prompts

(Answer in a notebook, voice note, or quiet du'a, but be real with yourself.)

1. **What test/situation has weighed most heavily on your heart lately?**
   How might it look if you began seeing it as *the point*, not the punishment?

2. **What are you still holding on to that Allah already removed for your protection?**
   What would it mean to say, "Let them," and walk away with grace?

3. **Have you let others define your worth, even when Allah has already honoured you?**
   How can you return your sense of self back to Him?

4. **In your disappointments, have you grieved with bitterness or with belief?**
   What would it look like to hold your heartbreak and still say *Alhamdulillah*?

5. **What boundary have you been afraid to set because you thought sabr meant staying silent?**
   Where might honouring Allah also mean honouring your limits?

6. **When was the last time you made du'a like you *meant it*, then took action like you *trusted* it?**
   How can you marry both more consistently?

Mini Exercises

Use these as weekly challenges to nurture your heart.

- **Sabr Switch:** Identify one daily habit where impatience creeps in. Maybe in traffic, during chores, or in a conversation. When it happens, silently say *"Ya Saboor"* and soften your response.

- **Trust Journal:** Every night, write one worry on paper, then underneath it write a blessing Allah has given you that day. Remind yourself: His plan is already in motion.

- **Mercy in Motion:** Choose one person this week to show an unexpected act of kindness to, even if it's someone who hurt you. Let mercy lead, not ego.

- **Ayah Anchor**: Pick a verse from this book that struck you most. Make it your phone wallpaper for a week. Let it be your anchor.

- **Qur'an Companion:** Choose an ayah that feels like a personal message to you right now. Read it after each salah for 3 days, letting its meaning sink deeper each time.

Du’a to Internalize the Journey

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Wa istaʿīnū biṣ-ṣabri waṣ-ṣalāh, wa innahā lakabīrah illā ʿalal khāshiʿīn.

“And seek help through patience and prayer, and indeed, it is a burden except for the humbly submissive [to Allah].”

— Surah Al-Baqarah 2:45

Healing isn’t linear, and faith isn’t flawless. But if you keep turning back to Allah ﷻ, you are already doing well.

Chapter 13: Final Thoughts - You Didn't Lose If You Stayed with Allah

Success with Allah, Not the World

You wanted a different ending.
You had a vision of how it *should've* gone.
How they'd stay.
How you'd get the job.
How healing would come faster.

But **Al-Mubdi, The Starter,** wrote it *differently*.
And now, here you are,
Still breathing,
Still worshipping,
Still rising.

That *is* the win.

It was never about *their* approval.
It was always about **your return.**
Not about a perfect past,
But about a heart that **keeps facing Him.**

The world might call it failure.
But what do *they* know of the **soul's surrender?**
Of the tears you cried at night?
Of the du'as you didn't even have words for?

They don't see the **angels recording** the moment you chose **patience.**
Or the strength it took to stay silent,
To forgive,
To keep going.

But **Al-Raqib, The Watchful,** sees.
Always, He sees.

And that's all that ever mattered.

Qur'anic Reflection:

> *"Do not falter or grieve, for you will be superior if you are [true] believers."*
> — Surah Al Imran (3:139)

Victory isn't defined by worldly results,
But by staying rooted in faith.

Real-Life Reflection: The Sahabah Who Lost the World, and Gained the Hereafter

Mus'ab ibn Umayr رضي الله عنه had everything: wealth, beauty, admiration.
But when **Islam** entered his heart, he gave it *all* up, **for Al-Karim, The Most Generous.**

He was sent as the first ambassador of Islam to Yathrib (later Madinah),
Converting entire households with his character.

On the **battlefield of Uhud**, he was martyred.
His body was so poor, they couldn't even find a full cloth to cover him.
Yet the Prophet ﷺ wept and said:

> "*Among the believers are men who have been true to their covenant with Allah…*"
> — Surah Al-Ahzab (33:23)

Mus'ab didn't win in the eyes of the world.
But in the sight of Al-Muizz, The Honourer?
He succeeded eternally.

Du’a for the Journey Ahead

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana ātinā fi-d-dunyā ḥasanah wa fi-l-ākhirati ḥasanah wa qinā ‘adhāban-nār

"Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire."

— Surah Al-Baqarah (2:201)

You didn’t lose if it brought you closer to Him…

You didn’t fail if you kept your faith intact…

You didn’t fall apart, you fell into His bountiful mercy.

AUTHOR'S FINAL NOTE *- I have only written from my heart, from what I have seen, felt, and learned in the little journey Allah ﷻ has allowed me to walk. But I do not claim to know it all, nor to hold the full wisdom behind life's tests.* ***Allahu Aleem****, Allah knows best, and to Him belongs the truth of every delay, every opening, and every chapter of our lives.*

Glossary- Arabic to English Terms

1. Adab - Politeness, Etiquette, Good manners
2. Akhirah - The Hereafter, Eternal life after death
3. عليه السلام (Alayhi salam) - Peace be upon him
4. Allah - God
5. Ayah - Verse
6. Barakah - Divine blessing that increases goodness
7. Birr - Positive outcome of righteousness
8. Deen - Religion, Way of life
9. Dhikr - Remembrance of Allah
10. Du'a - Supplication, Heartfelt prayer to Allah ﷻ
11. Dunya - This worldly life (temporary, in contrast to akhirah)
12. Fitnah - Trial, Test, Tribulation
13. Ghibah - Backbiting, Gossiping about someone
14. Ibadah - Worship, Service, Servitude
15. Ihsan - Perfection, Excellence, Doing beautiful things
16. Ihtiyaar - Choice, Free will, Intentioned effort
17. Ikhlas - Sincerity, Devotion
18. Jihad - Striving in the path of Allah ﷻ, both within the self and in righteous action
19. Khayr - Goodness or benefit as ordained by Allah ﷻ
20. Mu'adhin - a Person who calls the call to prayer (Adhan)
21. Nafs - Soul, Self, Ego, Psyche
22. رضي الله عنها (Radiyallahu anhu/anha) - May Allah be Pleased with him/her
23. Rizq - Provision or sustenance ordained by Allah ﷻ
24. Sabr - Steadfastness in the face of adversity for the sake of Allah ﷻ
25. Salah - Prescribed Islamic prayer (five times daily)
26. Sujood - Prostration in prayer, Deepest act of submission
27. Taqdeer - Belief that Allah has preordained all events, both good and bad
28. Taqwa - Conscious effort to avoid sin and strive for Allah's pleasure
29. Tawakkul - Reliance on Allah ﷻ with full trust and effort
30. Tawheed - Concept of God's absolute oneness and uniqueness, emphasizing that Allah is indivisible and single
31. Qadar - Divine decree; Allah's ﷻ preordained will

ABOUT THE AUTHOR

Hakeemat, like many, did not grow up in a very religious household. In her early years, she was unaware of Islam's depth and beauty, and the question of life's purpose never crossed her mind. It wasn't until her teenage years, after facing personal trials and moments of uncertainty, that she began to ask the question that would change her life: *"What is the purpose of life?"*

One morning in boarding school, on her way to the refectory after a Sunday madrasa class, she posed this question to the only Muslim female houseparent she knew. The reply was simple yet life-altering: *"The purpose of life is to worship Allah."*. Those words planted a seed in her heart that would grow slowly, through seasons of curiosity, learning, and personal struggle.

Her journey with Islam was not an instant transformation. It was marked by a rocky start, periods of disconnection, and times of spiritual drought. But with each trial, she found herself drawn back to the mercy, guidance, and closeness of Allah. She learned that no matter the distance we feel, Allah ﷻ is always near, ready to guide, to forgive, and to provide.

Hakeemat's passion for writing and sharing heartfelt reminders comes from her love for da'wah and her desire to see the ummah, and all seekers of truth, feel anchored in the faith. Through *And Still, I Rise with Sabr*, she hopes to reach anyone navigating life's storms, reminding them that every test can be a step toward elevation, and that Allah's mercy is always within reach.

When she isn't writing, she enjoys talking to family and friends, engaging in meaningful conversations about Islam, reflecting on the Qur'an, and finding joy in life's small blessings. Her work is a reminder that faith is a journey, and that every heart has the capacity to return to the One who created it.

To the Ummah

In *And Still, I Rise with Sabr*, we learn to navigate life's trials with patience, trust in Allah ﷻ, and faith in His plan while becoming familiar with his attributes. But rising with sabr is not only about our own struggles, it is also about opening our hearts to the pain of others. For a moment, remember our brothers and sisters who are suffering across the world. According to reports from humanitarian organizations and reputable news outlets:

In **SUDAN**, conflict has displaced thousands from their homes.
In **GAZA**, families cling to life under relentless bombardment.
In **YEMEN**, hunger steals the laughter of children.
In **AFGHANISTAN**, hope struggles to breathe under heavy burdens.
In **IRAQ**, decades of instability still echo in daily life.
In **SYRIA**, millions live far from the soil they once called home.
In **MYANMAR**, the Rohingya yearn for dignity and a place to belong.
In **CHINA**, Uyghur Muslims face restrictions that silence their way of life.
In **IRAN**, women risk everything to seek justice and dignity.
In **FRANCE**, muslims face discrimination and hostility for holding onto their faith.
In **INDIA**, Muslim communities are met with violence and exclusion.
And in many other lands, in the Middle East, Africa, Asia, Europe, and beyond, the ummah is bleeding.

Each one of us is responsible for what we can do. These are not distant stories, but lives unfolding in the same time as ours, and Allah ﷻ is testing us through their suffering as much as through our own. Their pain calls to us, and their struggle is an opportunity for us to respond, even with what we might think is too small to matter.

So do not turn away. Learn their stories. Seek the truth in the news. Support trustworthy charities. Raise your hands in du'a. Remember that your greatest ally is Allah ﷻ. Speak when they have no voice. Give, even if it is little, for the sake of Allah ﷻ.

> "You will never leave something for the sake of Allah, but Allah will give you something better in return."

> — Musnad Aḥmad ibn Ḥanbal. (n.d.). Ḥadīth 23074. In Shuaib al-Arna'ut (Ed.), *Musnad Aḥmad ibn Ḥanbal* (Vol. 38, p. 170). Grade: Sahih (authentic)

Every act of compassion, however small, is seen by Allah ﷻ and multiplied in reward. Our responsibility is not to do everything, but to do what we can, with sincerity. May He grant them relief, may He grant us steadfastness, and may He make us loyal to one another in our prayers.

Shayṭān, the leader of oppressors, wants us to grow numb to the endless images on our screens. Resist that by planting a reminder in your daily life: a framed verse, a wallpaper, a lock screen, or even an alarm. Let it greet you at dawn with the question:

"What can I do for the Ummah today?"

For Allah ﷻ returned your soul this morning with a reason, and with a responsibility.

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Finally, I am grateful to everyone who contributed to this work in any way. May Allah reward you all with goodness in this life and the next.

Assalamualaykum Warahmatullahi Wabarakatuh.